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ent sense from that which is conveyed by the same word or phrase in the discussion of another subject.

It would seem, therefore, that a translation or rendering is far from being an interpretation. The work of the interpreter is but begun when he has determined the grammatical and lexical force of the words under study. Thus far he has discovered what the writer *said*. There remains the still more difficult task of determining what the writer *thought*.

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**The Jewish Attitude.**—We have frequently been asked, How do the Jews interpret the Old Testament? The question is a very general one. As among Christians, there are different ways of handling the Old Testament, e. g., the spiritualistic, the rationalistic, so among Jews there are those who accept its miracles, and believe in its divine origin, some of whom also associate even with the forms of words and letters a supernatural influence; but there are others who accept the most radical views concerning its origin and character. In the November *STUDENT* was published an article by Rabbi B. Felsenthal, of Chicago. Dr. Felsenthal may be taken as a representative of the conservative party. His views may be gathered from a perusal of the article. One or two items are worthy of note:

He would reject the Messianic character of the greater number of those passages, which we, most unhesitatingly, declare to be Messianic. Is this a matter of prejudice on his part, or is it because he has been unduly influenced by those so-called Christian, but really agnostic, critics, who take pride in rejecting everything of a prophetic or supernatural character?

He would place our New Testament upon the same plane with the Jewish Midrash. From his standpoint this may answer. But he would surely not expect us to agree with him. Can a Christian *be* a Christian and deny the words of Christ? It is here, of course, that our paths diverge. Our conceptions of the Old Testament must, of necessity, be largely molded by what we find in the New. The Old Testament has a meaning of its own, but this meaning is that which is found in it as a *part*, the earlier part, of a divine revelation, of which the later and more complete part is the New Testament.

And yet Dr. Felsenthal's *principle* is the correct one, viz., that, whether Jew or Christian, we are to seek the *truth*. Here we shall all agree.

In the present number we publish a contributed note by the same writer touching the kind of wine used by the Jews. Whatever may be our views upon the temperance question, and here again, we would probably differ from our Jewish brother, he shows conclusively the falsity of the statements made by the writers quoted by Mr. Haley. The question of Bible wines is, without doubt, to some an interesting one, but it will not be given further space, at present, in the *STUDENT*.